

The Occult Word.

With Charity For All;



With Malice Towards None.

Vol. IV.—Nos. 3 & 4.

ROCHESTER, N. Y., 1889.

For Free Circulation

DIVINE WHITE CAPS.

Within a pleasant New York village not very far from the Capital of the State, and quite near the mountains, is kept by an Episcopal clergyman a school for boys.

A lady known to the author, had a grandson for whom she wished to find a good religious school. After examining several she was at length directed to this spot. She went there for the purpose of assuring herself, that this school was presided over by a kindly and judicious principal. After having met and conversed with the principal and his most important teachers, she was convinced that he was a good Christian man, and governed his pupils through their affections and love of honor. Her decision was not wholly based on her own judgment but was fortified by knowing that the Bishop—the spiritual head of this part of the State—had spoken very highly of the school in a public address. Thus feeling doubly assured she put her grandson, Philip, a lad of twelve summers, in charge of this institution.

After Philip had been there a few weeks he wrote a letter to his uncle, giving a vivid description of a scene which he had witnessed. He related the following facts: There was an orphan boy among the scholars who had been known to tease another boy in some ultra manner.

The clergyman and the teacher of mathematics dressed themselves in white caps, with sheets wound about them and thus appeared to the orphan. The rest of the boys were assembled in the school-room, filled with wonder and astonishment for on the door was posted conspicuously this notice: "Torture Club to-night; silence commanded." While they were waiting in breathless suspense, each fearing for himself, these men appeared rudely tossing a table on which was bound the prostrate form of this orphan boy whom they had overcome by their superior brute force. The child's face was as pale as death—or to use the children's own words: "He looked just like dead."

After dropping the table to the floor these men danced about it in imitation of the WHITE CAPS, as long as pleased them, then drawing rawhides from their robes, they beat the poor child to their heart's content. The other boys first thought to interfere, but these men seemed so hideous and terrible to them, that they dared not do it. Indeed, they were warned that their turn would come next.

Philip was so frightened for fear of the same degrading horror coming upon himself, that he made his escape at night from his window, down an eavetrough, and fled from the place, crossing in his flight a dangerous railroad bridge, and made his way to a round-

house where a kind hearted workman hid him in a boiler. Here he remained nearly paralyzed by fear, for two nights and a day. He then ascertained that the teachers had given up the search, and that he might return. When he did so he was kept in his room a week.

These men claimed to be followers of the lowly Jesus, and to govern through the children's affections and love of honor. I wonder if parents understand the consequences of such a cruel experience as this orphan child passed through, at the hands of these men. I also wonder if they can realize the effects upon the witnesses to the scene. What man would dare undergo the same treatment under the same circumstances, and expect to come out unshattered in nerves and mind?

It is surprising that so many children escape insanity, living in constant fear as they do; obliged to be afraid of their nearest friends, and of those they are taught to respect. Philip was slapped in the face at this school, for making a noise turning a leaf.

I beg of my readers to try to put themselves in the places of the children who are made to feel constantly the eye upon them of some one (who has become critical through self-contempt) who has no sympathy with them and who has the power to provoke and insult and even bruise their flesh on any pretext of administering government,— a much abused word.

This clergyman's excuse for his brutality was: that this boy must be treated as he treated others. How can a man occupy a pulpit as teacher to any people thus undervalued?

It has always been a mystery to me why children being educated should be treated like criminals. In fact, in many of our public schools children are made to feel themselves guilty for asking a teacher to explain to them what they do not really understand. The explanation is often given in the most grudging and unkind way, many times accompanied by insults. How do the poor little things learn anything at all? Treated with contempt and frightened by threats of being sent to the principal whom they are taught to consider a terrible bugbear who might do dreadful things to them. I have seen my own little girl frightened almost into spasms in this way. Indeed, I consider children martyrs, and why is this the case? Because they are helpless.

Can anyone answer why persons most religious can be most cruel?

Is it because they believe in hell and the devil, and consequently are closely allied to them? Who can believe in such things without creating them?

Who does not remember of being more o

less cruel as a child? All healthy boys are cruel and do many things to regret in after years. Let us ask what brought the tender change to them? After I was sixteen years old, I remember finding some bobolink's eggs in a clover field, which I ignorantly took. On showing these eggs to a gentleman, he said to me sadly but kindly, what will the poor little mother bird say, when she comes to the place where she left her little home? I was filled with mortification and pity. His manner toward me awoke tender emotions in me which have grown and filled my whole being. If he had treated me roughly I should have despised him and it would have remained for some more noble man to have caused me to bless him all my life.

Many persons will say, why did I not know this before the age of sixteen. Alas! why did I not? I was surrounded in childhood by extremely religious people, but I never heard of such a thing, that it was cruel to tie red rags on chickens or tin pails to dogs, though I was punished severely for making an apron for my dolly on Sunday.

I have been driving with a gentleman who was kind-hearted and intelligent above the average man, who would amuse himself by lashing with his whip every cow and pig or living thing by the roadside. When I called his attention in a pathetic manner to this unnecessary cruelty to these poor brutes who are here only to bless man, he was ready to deny that he had ever done so. On being convinced that he had not only done this, but had driven horses up hill heavily loaded, with their heads checked back, causing them to suffer and work under a great disadvantage, he seemed suddenly to come to himself. I have a friend, whose eye will fall upon these pages, who will recognize the picture I have drawn, yet he is to-day one whom I can trust to put down every abuse which comes under his observation. Why did he not know this before? Because custom becomes a habit of flesh and the attention must be called to it, by appealing to the heart.

Who should be able to sympathize with the small and helpless, if those who have prepared themselves to teach and talk of the life of Christ are capable of such deeds as we have above narrated. The clergyman of whom we have been speaking, demanded the strictest adherence to all religious observances. Many and tedious were their Bible lessons, which none of us could commit to memory, and I doubt if the teacher himself could do so. When Philip's mother begged them to excuse him from a part of this task, they emphatically refused, saying if he learned nothing else it was necessary that he learned his sacred studies thoroughly. His treatment of the boys caused them to hate him and everything he taught, which perhaps

is best after all for the children, since the following is a faithful copy of an examination paper which the children were expected to answer perfectly:

I. NAME.—How many kinds? Some GOD given names? Quote "He calleth His own s—." Who gave you this name? For what did they speak? How many sponsors for a boy? A girl? Did Jesus die for all? Quote "If any man sin," etc.

II. MEMBERS OF CHRIST.—What is Christ's mystical body? How can we be made members? Quote "For by one — are we all b—." Who is the head? Quote "And gave Him to be," etc. Prove that the members and the Head are one, from Acts ix. 5. Draw a picture of the Body and name its three portions.

III. INFANT BAPTISM.—Describe JESUS' conduct towards infants. Name some diseased persons, helpless as infants, whom He restored, St. Matthew viii. 29. Reply to the argument, because a baby cannot understand therefore it must not be baptized. To whom is the promise of forgiveness in Acts ii. 39? Do you read of any households being baptized? Were Jew children admitted to the church by a rite? How old? When does the church wish us to bring our babes?

IV. THE DEVIL.—Who is the Devil? How did he become a devil? Who is to destroy his works? 1st John iii. 8. Why do we renounce them? Illustrate by Eve's fall—his principal temptation. How is this sin met?—John vi. 29, Eph. vi. 16. Name some other works of Satan. With what did our LORD meet him in the wilderness? What will finally become of the devil?

V. THE WORLD.—What are its principal temptations? Is it a person or an influence about us? Describe pomps, vanity. How do you commonly yield to these temptations? Quote from St. Matthew xiii. 18.

VI. THE FLESH.—What are sinful lusts? Illustrate that they are abuses of natural desires. How did they become liable to temptation of abuse? Whence does our Lord say evil thoughts do come? Name some of the works of the flesh. What is the difference between mortifying and crucifying? Name some sins to which these processes apply.

VII. BELIEF, FAITH.—Begin with Genesis xvii. 1. Abram's creed, and show its successive enlargements until the Nicene. What growth in nature is it like? If you are baptized and believe as a Unitarian (one GOD) could you be saved? Why not? What does GOD say would be better for the person offending believers?

VIII. CHRISTIAN RESOLVE.—Are you bound to believe independent of sponsors? What binds you? What changes happened at your baptism? To body? Soul?—Rom. vi. 34, 35. Is faith a gift of GOD, or something natural? Who taught you belief in Christ? What is this baptized state of a true believer called? Will you be saved simply because you are in this state? Why not? Quote "If a man abide not," etc. What great warning have we from a people who believe not? Quote a text from Revelations as to this, "To him that overcometh."

IX. THE FAITH.—Has this word two meanings? What?—Quote example 1st; of 2d. Can we have a general faith, then, or must we believe just as GOD reveals? What does St. Jude call this definite belief? Is it not enough to say I believe in the Bible? Why? Can he not pick out what he wishes? Who makes one fact more important than another? Illustrate. Quote St. Paul's words to Timothy. Tell where these articles of the creed can be found together. In 2d Tim. ii. 8, what word is same as faith? Do these words set forth feelings or facts? Where does St. Luke give us an instance of the careful preservation of these facts? Theophilus.

X. CREED.—Where is it used in public worship? What need to state the faith publicly?—Rom. x. 10. Look at verse 9 and state the word which equals the creed. What is the danger in being tied to a formula and reporting it often? State how it ought to be said. A—b—c—d. What kind of separation does such a confession exclude? Would it not be better to have a creed "I am justified by faith"? "I am saved by Christ's merits." "I am predestined to be saved." Why not? Why is the creed called the Catholic faith? Who are the martyrs?

In the above array of questions, we doubt not, some are more important than others. It seems to us easy for the boys to believe in a personal devil, since their experience with the WHITE CAPS. But must it not seem hopeless to the poor things that there is no escape from devils, either here or hereafter?

We doubt if the Bishop himself could properly answer the following question, nor would he be any wiser if he could: "Begin with Genesis xvii. 1, ABRAM'S CREED, AND SHOW ITS SUCCESSIVE ENLARGEMENTS UNTIL THE NICENE." Do we live in an enlightened Christian age, when children can be impressed with such narrow bigotry as these two following questions indicate? "If you are baptized and believe as a Unitarian (one God) could you be saved?" "Why not?"

We have shown that cruelty is often thoughtless and will many times cease when the attention is directed to its existence. We trust what we have written will direct the attention of this clergyman, as well as all others who are engaged in the care and education of children, to some of the abuses to which they are subjected. We have espoused the cause of the helpless little ones and shall work with a zeal worthy of such a cause. We do not believe in any reformation which does not begin with children.

JOSEPHINE.

THE SERPENT OF BRASS.

A Little Lesson in Christian Science.

Concluded.

The appearance is, the creation of something new: the fact is—the evolution under proper conditions of something which already exists. The difficulty is, to break through the veils of appearances and the clouds of carnality, and recognize and realize the divine life within us ("yet not I, but Christ liveth in me"), and to know that we are already the children of the light and the sons of God, partakers of His nature and having His joy fulfilled in ourselves. "In whom also ye are builded together for a habitation of God through the Spirit."

That diseases can be cured without drugs, without material agencies, without will-power, without faith or prayer in their theological meanings; but by the simple, earnest contemplation of the spiritual perfections already latent in us, and perpetually secured to us by the divine power of Jesus Christ, is now matter of daily demonstration, and the basic principles of the phenomena are precisely the same as those which operated in the cure of the serpent-bitten Israelites.

We must "cease from man" and from the evidence of the senses. We must repudiate the serpent of Sensualism, and recognize the serpent of brass, the purified and perfect natural life which Jesus Christ has obtained for us and spiritually gives us. From this standpoint we can truly exclaim: We are children of God and we cannot sin, or suffer, or be sick, or die. We are not fearful or unbelieving; we are not sensual or selfish. On the contrary, we are healthful, joyous, blessed sons of the heavenly Father, perpetually carried like Abraham in his bosom, and rejoicing in "the heavenly places" in his own substance which He has prepared for us and given to us; for our Father knoweth what things we have need of before we ask Him.

The knowledge of these conditions, "the mystery of godliness," "Christ in you, the hope of glory," and the movements of heart and mind toward their manifestation—all this constitutes that living and saving *faith* to which "all things are possible."

"If it be a truth," says Dr. Evans, "that our immortal self is included in the being of Christ, the universal spirit and the manifested God; and is already saved and was never lost or diseased, why is it that we are

ever sick? It is simply because we are blind to that truth of faith in consequence of the soul's immersion in the life of sense. It is hidden from our perceptions. Until the supreme truth that our inmost being and real self is in the Christ, and the Christ in us is the real self, is apprehended by thought and we attain to a certitude of belief of it, it is not to us a conscious reality. An unrecognized truth has no influence over us. We are saved by the *knowledge* of the truth."

Hence our Lord's command, "Go ye into all the world, and preach the gospel to every creature." It was this knowledge that Paul so highly prized: "For I count all things but loss for the excellency of the knowledge of Christ Jesus our Lord."

It is not probable that many professed Christian Scientists or mind-curers know anything about Swedenborg or his revelation of the heavenly doctrine of the divine humanity; but they are working unconsciously in the very line of New Church truth. The operator or healer forms to himself a strong conception of the ideal man, which is really the new Adam of Paul, the new proprium of Swedenborg, the Christ in us: he looks away from the serpent-stung patient, the temporary, apparent man—the old Adam, the old proprium—and insists that the interior image is the real and true man whose powers work downward and outward, compelling the external into correspondence with itself. This is looking to the serpent of brass, our redeemed natural life in Christ, as the fountain of cure.

One of the most thoughtful and charming little books on this subject is, "What shall make us Whole?" by Helen Bigelow Merriman.

"The healer," says that gifted writer, "sets his whole being at work to form a mental image of the patient, as that patient ought to be (as his new proprium or real self actually is), free from sin, free from disease, in a state of complete development and harmony. He holds this image with great tenacity for a certain length of time, usually fifteen minutes, and then the treatment is at an end. It may seem incredible, but this mental image (this serpent of brass) has a vital power to conform the suffering, imperfect body of the patient to itself, and why? Because it is really God's thought of the man perceived by the faith of the healer," etc.

The words in parentheses are mine.

Again she says: "The Mind-Cure uses all its power to lay hold of and bring to bear in unseen ways the divine ideal of the patient, trusting to the spiritual force of that ideal to conform the patient soul and body to itself."

Once more she says: "Now another plane opens, on which man may rise so high above his body (or natural life) as to identify himself with the will or life of God. When he does this perfectly, all physical disturbance will be rectified by the power of that life in him, and his whole body will be regenerated as well as his soul. If persons of spiritual character have not hitherto had good health, it is simply because their faith (founded on true thought) has not reached high enough to bring down to them such fulness of life as shall inundate, cleanse, and break through all the physical as well as moral stagnant places in their being."

Any student of Swedenborg will see that there are germinal truths in this paper capable, under New Church light, of indefinite expansion, and therefore worthy of the profoundest attention and study.

W.M. H. HOLCOMBE, M. D.

PRAAYER.

DR. FRANZ HARTMANN.

WANTED—SOMEBODY WHO KNOWS HOW TO PRAY AND CAN TEACH IT.

The above advertisement appeared not long ago in a Vienna paper. I do not know whether anybody answered it; but it appears that true prayer is an internal power and can therefore not be taught externally. True, deep, inward, strong and single-minded prayer is an *art* which requires above all the power to exercise it. It is a most difficult thing, of a magical character; but it is also the most useful, because it is the sole and only way to true and divine wisdom.

There is no other way to practical Occultism than that constant elevation of the soul and inward concentration of mind which constitutes true prayer and which has nothing in common with the outward offering of petitions to an unknown God. True prayer is concentration of inward power. Outward shouting and clamoring for favors is merely a useless expenditure of an energy which ought to be used inwardly for the purpose of strengthening the soul and to enable it to accomplish that which it desires. Divine wisdom cannot be taught practically in books; but it silently enters the heart of those who earnestly seek for the truth. It is like the light of the sun, ready for all who are ready to receive it; it is truly "occult," because it will not be known to seekers of it by external speculations, sophistry, logic or so-called psychical researches, unless they enter that interior realm of peace within themselves in which eternal truth exists. For this reason it has been said that he who wishes to pray should shut himself up in the interior chamber of his soul and close the door of his external mind to all unholy thoughts and desires, and praying to the "Father," that is to say, to that eternal power in the centre, from which man originated, seek for the kingdom of heaven which is within himself and of whose presence he is to become conscious.

It is said that prayer is nonsense and that there is no God to listen to one's petitions; but the divinity in man is always ready to listen to the higher aspirations of the soul. True prayer fulfills its own petitions. Those who denounce those inward aspirations by which the character is strengthened have no conception of the true nature of prayer; they are incapable of love or self-control; they live entirely in the realm of vagaries issuing from their semi-animal brains, while the soul of the devoted reflects the truth in its purity.

The true nature of Theosophy or Occultism is only grasped by few. It is very well to read books about the inhabitants of the moon and the planets and to be told the mysteries of evolution, of rings and rounds, and to speculate about the states after the death of the body; but these theories, however true they may be, do not constitute Theosophy. They represent merely the theoretical side of Occultism and do not confer true knowledge. Real knowledge can only be acquired by practice and this practice is very difficult; it is not a thing for amateur theosophers or parlor-occultists, who regard the acquisition of divine wisdom as the outcome of an evening amusement or as a pastime to while away a few idle hours. The practical study of Occultism is a most serious matter, requiring constant and unremitting attention, and has for its object to render the soul of man consciously immortal, so

that when it leaves the terrestrial form it may radiate and be luminous in the light of the spirit.

"Man," in one of his aspects, is an animal, in another aspect he is a God, and between these two extremes is his normal position as a human being; *natural*, if he recognizes his high destiny and follows the dictates of divine reason as manifested in his conscience; *unnatural*, if he allows himself to be governed by animal desires or if his judgment is perverted by misconceptions in regard to the nature of his own true being. No one can jump into adeptship or become a god without first becoming a *Man* in the true sense of that word. It is the object of religion to make men out of animals and the object of Theosophy to turn men into gods. What good would it do to us, if we knew from hearsay all the divine mysteries, if the divinity within ourselves would not awaken to life and make us able to live in the eternal?

There are many who imagine that they can serve the truth by reviling everything that is connected with religion, but in my opinion outward religion is a necessity for those who have not yet found the true religion within the heart. It is better that man should be superstitious than that he should become brutalized, as long as he is not in possession of knowledge. Every religion is true, if divested of that which is false. Priestcraft and hypocrisy form no part of any religion, they are the outgrowths of the human imperfections of those who profess to be the keepers and teachers of religion and they are useful in so far as they force us to practice the power of sifting the true from the false. If there were even one infallible teacher in the world, and universally known to be infallible, all prayers would be at an end, because in that case there would be no necessity for anyone to do his own thinking; mankind would merely have to memorize what he says and go to sleep satisfied; but the truth cannot be truly known by mere hearsay or by the description given by another; those who wish to know it must learn to make it alive within themselves.

They must not merely look at it as from the distance, but it must become a living power within themselves, and this is accomplished by prayer; not with the mouth, but with the soul. This kind of prayer constitutes the true *Occult Word*, by whose *fiat* a new creation takes place in the soul of man. It is by the power of that "word," i. e., the inner conscience of man awakened into life, that the material darkness is dispelled and there will be light, if we merely permit it to be.

There are many who believe in such and similar teachings and find them very beautiful and then lay them aside to be forgotten or to be followed out at some convenient time; but they ought to remember that life is short and that the object of life is not that it should be wasted in useless amusements or dreamed away in philosophical speculations. Philosophy and real Theosophy are two entirely different things. The former speculates about what the truth may possibly be, the latter grasps the truth and incorporates it within one's own being; the former teaches what to *believe* and the latter enables one to *be*; the former consists in talking, the latter in doing and acting, and the best teachings are worthless if they are not followed out.

To whom shall we pray?

The Bible informs us that we should pray to "Our Father which is in Heaven." This

is perfectly true, but it must not be taken in an external and superficial sense. The Divine Power which has produced man is man's creator and therefore his "Father;" it is, in other words, the Divine Spirit acting in the centre of man, namely, the Will. To pray is to call the spiritual will into exercise, and it is of no use to pray to the "Mother," for the mother is Nature and Nature is merely receptive. God (the Will) is the creator, while Nature (Thought) is merely passive. A mere exercise of thought amounts to nothing unless the will is active within the thought. This Will is our Father, and that father is in "heaven," meaning that it is not the terrestrial, animal and merely imaginary will which ought to be exercised, but the divine and spiritual will of God in Man, which is above all earthly or personal consideration. He who derides the idea of praying to God as the "Father" only demonstrates his own ignorance, nor is there any sense in praying to a "Father and Mother God," because although the universe is one, that which grants prayers is God in His aspect as the Will, which must be exercised if anything is to be accomplished, and that Will is not to be exercised by the animal man, but by the divine and living power within the soul of man; for the action of the divine will begins where the self-will ceases to resist, and this is the meaning of the words, "Father! not my will, but thine shall be done."

Why are our prayers ineffectual, even if we pray for the gifts of the spirit? Because they are not pronounced in the unity of the one, but in the multiplicity of our desires. Our thoughts and will are not one; but we pretend to desire one thing and will another; we have not yet arrived in that natural state where will and thought and word are one, and which it is necessary to enter before we can expect to come in possession of the spiritual power of prayer. True prayer means *sacrifice*; it is a going out of the soul to the infinite, a giving oneself up to God entirely and without any reservation. In the German language the word for prayer is "Gebet," from "geben," to give; there is no asking for favors. The soul sacrificing itself to God and giving up its self will becomes one with the Spirit of Truth and receives from him all his blessings in return. Far better would it be if men, instead of philosophizing about the existence of God and his qualities, would learn the nature of true prayer. They would then practically know that there is a personal God, for they would feel His presence within themselves and by attaining the knowledge of self they would become self conscious of this Divinity.

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A new commandment I give unto you; That ye love one another.—JOHN XIII. 34.

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SOWING AND REAPING.

I do not think that we can too often be told that: "As we sow so shall we also reap." It brings to our minds the thought of personal responsibility. If one could only realize that every thought, word and act were seeds that we are sowing in our gardens, which will bear either good or evil fruit, how careful we all would be in selecting and scattering the seeds. There is another thought which would, if realized change our conduct and therefore our conditions, knowing that the harvest must ripen, and that we must reap the results be they what they may, would we not naturally, or put it on the lowest possible plane, selfishly, select for planting the germs that will return us the best results?

Is not the real meaning of the Mosaic Law, an eye for an eye, a tooth for a tooth, this reaping of the seed we have sown? Evil seed will bring forth evil fruit and good seed good fruit. Do we not in our blind, unreasonable assumption of knowledge and power, try through our imperfect laws, to produce effect which is the province of true or natural law to accomplish? We, in our haste to avenge, do not wait for causes to ripen in a regular and orderly manner, under the action of wisdom and justice proceeding from the Central Sun of Truth, like the light and heat from our physical sun ripens in due time the harvests in our fields; but assume to be wisdom and justice combined, and quite competent to fix the limits, and measure the consequences of causes almost entirely unknown.

Why almost entirely unknown? Because we do not know the origin of thought. We have made some discoveries in that direction, but in truth, they are mostly observed effects, and not causes. We have what is termed "association of ideas" this is only another way of saying that "like is attracted by like." This is also called environment, or the condition surrounding a person. It is natural for persons with the same ideas and beliefs to meet together, this leads to the formation of societies, clans, associations and denominations. It does not seem to make the slightest difference what the idea or thought is, it will find an echo in some other mind which through the common tie will be drawn closer together. It does not matter how foolish or absurd an idea or belief is—judged by the best light we have—but there will be converts and followers. We all have noticed how a fear will run through a community, like that of the yellow fever, or the spirit of war will seemingly pervade the air, or there will be reports of crimes of exactly the same character coming from several widely separated points. Where do these thoughts and ideas come from?

If we are unable to know the origin of thought how can we place the responsibility correctly? There may be a proportion of

our acts committed entirely unconsciously, but the greater part come from thought impulses in our brains. It is generally supposed that we ourselves generate in some mysterious way these through impulses, but this is not likely, we simply attract thoughts, or receive them from our immediate surroundings under the law of association of ideas. There are well authenticated records of discoveries of the same thing by two or more persons at the same time, who were utterly ignorant of each other's work.

If the thought impulse is the immediate cause of the act, we surely must hold the impulse or the author of it, to be the guilty party. If we are not wise enough to do this, to follow effects back to their first cause, how can we administer justice? Suppose it were unlawful for a drum sound to be heard, and there was a sound produced, contrary to the statutes in such cases made and provided, would it be just to punish the person whose hand struck it? Let us look a little further, suppose a young boy was the guilty one, but his father forced him to do the deed; who would be guilty? Suppose the sound of the drum would disturb a meeting and prevent certain statements from being heard and a certain man would be very much benefited thereby, and he had therefore hired the father to have the drum beaten when he gave the signal, and suppose the father did not know that it was unlawful to do so; who then would be the guilty one? This is not an unthinkable combination of events and if the chain was known the real author could be found. Let us suppose that this chain was made by thought impulses transferred from one brain to the other how could we find out the real culprit? With our worldly wisdom we would conclude that the drum was guilty for if it had not been there, the law could not have been broken.

When a crime has been committed we do not look back to find the origin of the impulse, but punish the immediate agent, that is, the drum. Do we stop to think that the agent could no more help performing the act when the impulse dropped into his brain than the drum could help making a sound when something was dropped on its head? When we cannot get at the real culprit, should we punish someone else? Would that be just? If we know that there is a law that with the certainty of mechanical action, returns in kind, the impulses sent—like a ball held by an elastic returns to the hand that impells it—why not trust to that? Doubt not THE GOOD IS AND Love, Justice, Mercy, and Peace are the judges and the judgments of the Divine Law.

The master has commanded us to: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." With the slight knowledge we possess, we can see the wisdom of these commands. It is quite clear to our minds that if we oppose equal forces the result is to neutralize both, thus, let us have two horses of equal strength fastened to a wagon in such a way that the one in front would pull forward, and the one in the rear would pull backward, then, as long as each horse exerted the same power there would be no movement in the wagon. If we had two locomotives of equal strength either head to head, or back to back, either pushing or pulling, there would be no movement, as long as the forces remained the same. So we may say that a certain quantity of cold would neutralize an equal quantity of heat, and so it is with

all of the opposites. Can we not therefore conclude that love can neutralize or overcome hate? and blessings curses?

If we return good for evil do we not accomplish two beneficial results for ourselves, viz: First, of neutralizing the bad impulses sent to us, and secondly, have we not planted good seed? It takes at least two to quarrel. If we give forth evil thoughts and others act them out and are punished for doing so, are we not responsible, and does not true justice require that we should repay them? Yes, it must be so, sooner or later the scales will have to be evened up. Let us not sow any seed that will be painful to reap, let us feel that we are responsible to ourselves for our own acts, and even selfishly, it is folly to dig a pit and then fall into it.

W. F. ALDRICH.

THE GOLDEN RULE.

No. II.

What would be the result if all the world, or even any considerable portion of it should adopt the Golden Rule for the sole rule and guide of their life, in all their dealings with mankind?

Is it possible to estimate the changed condition? There would be no poor, none suffering for proper food, clothing or shelter. No one would try to overreach another, no advantage would be taken of another's ignorance or of his necessities; true brotherly love would prevail. All harmful things such as liquors, tobacco, food adulterations, poisonous drugs and careless and improper preparations would cease to be produced.

As the larger part of so-called crime is the result of ignorance, poverty and dissipation, so by their removal the so-called crimes would disappear and be forgotten on the earth. The land and labor that is now devoted to the production unnecessary and hurtful things would be devoted to the useful, and the result would be that there would always be plenty for all. Then the hours of labor would be shortened and all would have time to develop toward higher things and have greater possibilities. No one can devote much quiet and earnest thought to spiritual things when they are hungry and know not where they can lay their heads in peace.

Are we not devoting too much time to the hereafter, and too little to the present? It seems to me that there is no future, it is all present. Next year is this year, when we get to it. To-morrow is to-day when we have to deal with it. Are we not taught that we should take no thought for the morrow, even in respect to things of the flesh, what we should eat or what we should drink, or wherewithal we should be clothed? Did not the Master teach us to ask for our daily bread only? Is there not a more natural and trusting way to live? Do we not follow too much the animal plan of "might makes right"? Are we not the servants of selfishness rather than the masters of life?

There are many theories and much instruction how we must act in order that we may be happy hereafter. All may be right in part, and many of the ideas may not be true to people differently situated, but are true to those that believe them. As people differ in their surroundings, nationality, training, appearance, disposition and modes of life, it must naturally follow that their ideas about the future, will also differ. Still it seems me that none will disagree with the teachin

of the Golden Rule, we have in it a platform on which all can unite. If each one will strive to live unselfishly the result would not be doubtful. Some will say that if I try to live that way while all the world remain as selfish as they are now, I will be robbed and plundered, and be but a football for designing persons. It would seem so, but when we look at the question carefully do we not find that selfishness prompted it? Do we not wish to keep what we have, and are we not worried about the future? Have we ever tried to live unselfishly for a month, no; for a week, no; for a day, no; have we really tried it all, no. Then let us try it, before we say that it is impossible or impractical.

The Master has said that to love God [or Good] with all the power of your being, and your neighbor as yourself was the sum of all the teachings of the law and the Prophets. Does it not seem easier to love those that we have seen and those that we come in contact with consciously, during our earth life, than to love The All Father as a being separate from his children? But do we not neglect the one and hold to the other? Let us think a moment, can an Omnipresent God be separate from his creations? No, that would be impossible, for if there was any part or portion of the universe where God was not, He would not be omnipresent. If we love our neighbor are we not following the Master's commands, and are we not loving God too? If there is a portion of the Divine manifested in each of God's creatures, does it not follow that the greater number of his children we can love the more we are loving the All-Father?

Are you sure that you are one of the "elect," can you be quite certain? We can be sure that if we love everybody and everybody loves us that all of the passions would cease to exist. There would be no anger, jealousy, malice, hatred, pride, selfish ambition or a willingness to be saved even if all the rest are lost. Would we not have truly a "new heaven and a new earth" if this condition were realized?

There is on record the story of a king in the olden time, who through the efforts of some missionaries was converted to the Christian faith as expounded by them, and the time was appointed for his baptism. The fact that he was the king, would have a great effect on his people, so every preparation was made to give the ceremony pomp and publicity. When the day and hour arrived the king and his court, and the missionaries with a bishop at their head, represented the saved and the lost sheep. The king wished to be sure on certain points so he asked: "If I believe and am baptized, will I be saved?" And the bishop answered and said "If you truly believe and are baptized you will be saved;" and all the missionaries said amen. So the king made ready and advanced to the edge of the water, but paused, and again addressed the bishop: You have assured me that I shall be saved and find eternal rest in heaven, but how about my father and mother and the long line of my ancestors, they have never been converted, never had the gospel preached to them; in fact they died before any one came to this country to preach this religion, where are they? The bishop said that they were certainly lost, and he would not see them in heaven. Then said the king "I will not go to heaven either."

B. W.

INZIZ AND HIS PUPIL.

NO. IV.

PUPIL. When the soul of man does not go through the lower orders of creation, from whence comes it, and what is its condition of development?

INZIZ. You have asked a question whose simplest answer would be beyond your comprehension. Neither is the world ready to receive the information you ask for them.

The true plan of conception is not known to the world, nor would it be believed if it were told. I have been looking about for a form of language with which to explain to you this misunderstood subject, and while doing so, have observed the path of your paper, and see the time is not yet. I will however, say to you there is much truth in the stories of the manner of the conception of Buddha and Christ. These souls from the stars are conceived by the stars, but in consequence of the strength of your customs, they came in accordance with them; many times from other planets whose manner of development is different from this one. There are really many such souls on earth to-day. Were I to give you the life history of these sons and daughters of God, I can see no special benefit from it, for no one living at present will have need of the knowledge of their experiences. They came here for important reasons, and from choice.

Much might be told you of the stars and of their inhabitants and their customs which would be very agreeable to you, and also to your readers; but you will not be led away from the purpose of your work, by giving odes to the brain. This is the era of the brain, consequently less spiritual. It is extremely difficult for people whose hearts predominate to go safely through the emanations thrown off from the brain of the world to-day.

You must write most simply. Do not waste your precious time in using one single word to please the brain without the approbation of the heart. You have been calling me for days that I should tell you something profound, and I find great difficulty in giving lessons sufficiently simple.

There are many who read your paper now who do not comprehend it, and you must remember you are writing and working to help the first grades. I see your paper has fallen into the hands of many such of late, and they must not be mystified. Are you not aware that it requires a Sage to write simply, and at the same time usefully and truly. Let the eloquence of your language be its pathos, be not known for much speaking. You have need to reach the world, not the readers; they are but few.

P. Is it better for the earth to have as many children born from the stars as possible?

I. It certainly is so, for they are strong and lofty in purpose, and attract many after them.

P. Can any family conceive such children when they desire them?

I. Yes, by constantly keeping the desire before them, and living a perfect life for such a result. A couple desiring such a child should exclude themselves for a while from a mixed society, and live very simply and carefully. Such a course would be dangerous, if the mother were to lose her perfect faith for even a short time, for she must stand for such a trial for a life FEARLESS. * * * She must master the dweller who would prevent a sacred advent.

P. But is this the case when all such children are born?

I. No, they are attracted to conditions which are right for them naturally; but when one determines by their own will to bring an angel to earth, they have evoked a world of souls and must deal with them accordingly.

P. Would this be difficult to explain to me? I perceive there is something concerning this manner of birth which is occult.

I. Yes, it would be very difficult, yet I will try to give you a faint idea of what you may know. I think you will understand that Zanoni thought to bring a child to earth through peculiar circumstances. Had the mother been FEARLESS and wise, a Savior would have been born, who would have swept the dwellers from the guillotines and saved the noble blood of France. Zanoni vainly hoped to stand sponsor for mother and child at the critical moment, and though perfectly able to do so, through the failing of the mother to stand by his side, she was attacked; and fear for her life placed him in the power of the "Dweller of the Threshold," and it became necessary that both should die.

P. How could she ever compensate Zanoni for his great disappointment and sorrow?

I. She was an innocent child of nature; her sufferings and her faith in God made her spiritual. Hers was a celestial spirituality; his an earthly spirituality. Their truth and love made them one. 'Twas she who stood sponsor for him at the spiritual threshold. 'Twas she who was then fearless, for as he said, "a child feared nothing." She was the child at this new birth, and the two made one entered into immortality.

P. Is there any special reason why the subject of the children of the stars came to us at this time?

I. Yes, the information given concerning them has already begotten many thoughts. These thoughts are potent to attract the heavens downward and the earth upward. Such thoughts do not die like ordinary intelligence.

Your Brotherhood has now arrived at vast proportions, and although none of them are idle we must prepare a plan for co-operative work which shall reach all and be like an endless chain. Each one will be strengthened thereby, and you will be able to hold "your city" through the bonds of love forever, and I see with a prophetic vision, you will be known from the least to the greatest as one who loves his fellow man.

P. Will you teach me how to become like Zanoni and how to avoid his mistakes?

I. No, you have no need of Zanoni's knowledge or his life, no need of potencies and powers. You are to be quickened through your love of mankind. Perfect love will endow you with the power and wisdom of Christ. If you do not possess these now it is because you do not possess perfect love. There is no one to deny this philosophy, for none have arrived at perfect unselfishness and perfect love. All are struggling to find the "Philosopher's Stone" hidden beneath the pages of some wonderful revelations, but it is not there. 'Tis a long and weary way to travel, to find one's self by losing one's self in others, but it is sure, and one gathers many fragrant flowers on the way. And when he has arrived at the end he receives his sight, and looks back over his pathway, and sees he has created beautiful worlds, in which are many cities where there are happy children, joyous birds

of bright plumage and peaceful animals, all praising God in their harmonious life. Their lives are one sweet song which is his music, and their thoughts his incense. This is the only safe way for a soul to seek his Master. This is the way to "look within."

I must now advise you not to read books. The time has come for you to close their covers and read the book of life. There is especial danger in reading the books of the day. Science, philosophy, creeds and dogmas are in a deadly strife. All are living things without souls.

P. Why is this so?

I. Because for ages men have written from their brain a philosophy, or creed, or dogma with the intention of establishing churches which shall bear their names. These creeds have burned people alive, because they were without soul and without God. These creed phantoms still live, endowed with the impetus of selfishness and bigotry, yet dressed in the sable mantles of death. Who will now be a Christ? Who is willing to be a meek and lowly one, willing to preach and heal and feed the multitude without money and without price? HE wrote no books, save what he traced on the sands of time by His self-abnegation and loving example. You can see, the path of a Christ must be long and weary, because he must go alone.

P. Will there not be many going this way soon?

I. The world is dark indeed before my gaze. Nothing seems alive save mammon and oppression. These under the names of Government, Church, Law, Justice and Civilization, stand as hideous executioners all over the world to liberty and the Christ. Soon the blood of the crucified Saviors will rise from the ground, and overthrow the temples of iniquity and they will be made to devour themselves. **LET THOSE WHO STAND IN HIGH PLACES WASH THEIR HANDS.**

The last issue contained quite a number of typographical errors. We will not, as is usual in such cases, lay all the blame to the printers, nor even to the office boy, but will divide the burden among all concerned. Near the top of the first column on page two appears the word "Kanna." This should have been "Karma." Kanna would answer just as well, if it would convey to our readers the same idea as does the word Karma. May be it is a better word, but as yet it has not been defined or limited. An unlimited word is of itself a curiosity; there are but few of them.

In the third paragraph of the second column on page five are these words: "And sows many evil *deeds* which bear *fraud* in abundance. In the copy it is: "And sows many evil *seeds* which bear *fruit* in abundance."

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BOOK NOTICES.

The Bijou of Asia.—This is the title of a little paper published in English at Kioto, Japan, by The Buddhist Propagation Society. The present work of this Society is: (a) To correspond with foreign Buddhists and others interested in Buddhism, and to answer all questions concerning its doctrines. (b) To publish Buddhistic books, tracts and journals, in English. (c) To establish Buddhist missionary work in foreign lands. The latter object is, no doubt, to counteract the influence of Christian foreign missions, as well as to spread the truth, as it appears to them. This little paper is the first of their proposed publications. The Bijou is a bi-monthly, and is edited by M. Matsuyama, price 3 cents per copy, 18 cents per year in advance. The present number contains articles on "Buddhism in Japan," "Nirvana," "The Highest Love," "Little Bijou," "Precious Gathas," Letters and Editorial Notes. The religion of the Buddhist is defined: "To cease from all sin, to get virtue, and to cleanse one's heart." We gladly welcome any effort or influence that will accomplish this practically. We have the greatest respect for the true followers of "THE LIGHT OF ASIA," and believe that all teachers of unselfish love for humanity are inspired by the highest wisdom. The ALL-FATHER loves his children equally, and it matters not to us if some recognize INCARNATED LOVE by a name different than we use. The Buddhas are the highest type of perfected man and have been sent to teach the East, and Jesus Christ is the Mahatma of the West. We doubt not that the blended love and wisdom of all the divinely commissioned teachers is now being directed to earth to usher in the new dispensation of UNIVERSAL LOVE. The full address of the editor is: M. Matsuyama, Aburanocho Onmayedori, Sagaru, Kioto, Japan.

She; An Allegory of the Church, by Leo Michael, published by Frank F. Lovell & Co., New York. Those that have followed the adventures of Leo and Holly to the heart of Africa, to the land of She-who-must-be-obeyed, and witnessed with them her final dip into the fires of eternal life, will be surprised to read this charming interpretation of the story, which makes the whole romance an allegory with SHE as the CHURCH for the central figure. The book exhibits a high order of idealism, with a wealth of beautiful language which would render any mysterious and interesting subject doubly pleasing. We doubt if Rider Haggard himself saw his creation in the same light as does this writer; may be, he wrote better than he knew. This is an age of interpretation. All things are appearing in a new light or rather a new face is present to the light of investigation. We know not but all things are passing away; our heroes are myths, our histories are travesties, our novels allegories.

The Principles of Astrological Geomancy; The Art of Divining by Punctuation, has just been published by the Theosophical Publishing Company, Limited, 7 Duke street, Adelphi W. C., London, England. Franz Hartmann, M. D., the well-known writer on occult subjects, the author of "White and Black Magic," "Paracelsus," "Jehoshua; The Life of the Prophet of Nazareth," "An Adventure Among the Rosicrucians," "The Secret Symbols of the Rosicrucians," and numberless articles in the occult magazines, appears as the author of this book, but as it is also stated that this art is "According to Cornelius Agrippa" we infer that the Doctor has gathered another "lost art"

from the tombs of the past. The book has an appendix containing 2,048 answers to questions and is gotten up handsomely. Those that are interested in methods of opening the roll of future events, will find as great an aid in this book as in any similar publication.

Truths that I Have Treasured; or Studies of Health on a Psychic Basis, by Susan Wood Burnham.—We quote from the preface: * * * The ruling spirit of this little message is Earnestness, derived from a strong conviction of the truth of assertions, gathered as they are from a fifty years' experience in this busy world and a more or less diligent study of its topics for the past twenty years, have led me to look with gracious charity upon those who differ with me now, because I know the time is coming and now is, when "Every knee shall bow, and every tongue shall confess" to God. Without spirit of criticism upon other methods, without anxiety "to rush into print," but simply to extend the usefulness of that which in manuscript is necessarily limited, this effort is made to direct many inquiring minds to such truth as may serve for a good foundation, to place clearly before them the how and the why of existence, physical, mental and spiritual; and knowing thus the construction of their being, that they may be led to apply the glorious truths vouchsafed to humanity. 88 pp., price 50c., postage 5c. Address—Purdy Publishing Co., Publishers, McVicker's Building, Chicago.

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THE AGE.

ELLA WHEELER WILCOX.

In its mad, eager search for the real,
The age uses feet and not wings,
Does it too roughly treat the ideal?
Does it shatter too many dear things?
Are your idols all broken and battered?
Are there ruins of faith on each hand?
Yet precious the seed that is scattered
When harvest shall whiten the land.

Though we worship no more in their fashion,
Or walk where our fathers have trod,
We are fuller of love and compassion,
And so we are nearer to God.
We have taken the crown from the splendid
But bloodthirsty warriors of old,
And our homage and praise have descended
To the thinker untrammeled and bold.

The age turns aside from old byways,
We are taught to revere in our youth,
And finds the new beautiful highways,
Lying bathed in the sunlight of truth.
Should we weep if some idols were shattered,
Some blossoms trod down by the way,
Since the seed that is everywhere scattered
Must yield a great harvest some day?

PROBABILITIES.

It is a scientific fact, that the human ear is limited in its range, that is to say, there are sounds that are too low and others that are too high, to be noted by it. It is also generally conceded that sound, light, colors, heat and electricity are but modes of motion of matter. I use the term matter, in the general sense, and not as occultists use it. The motion of media is called vibration, and manifests itself in waves; the greater the vibration the larger the number of waves there would be manifested in a given space during a given time. So we can express the amount, or degree of vibration, by numbering the waves that reach a chosen point in a second. Scientists have measured the rate of vibration in a large number of cases, but for the object I have in view, it does not matter whether I use the exact figures or not, and it will be much simpler not to do so. Let us agree, that the lowest vibration that the human ear can receive is one thousand in a second, and the highest that it can receive is ten thousand in the same length of time.

The eye also has a range of vibrations and we know that its range is higher than that of the ears, for the eyes can perceive light and color, that is entirely blank to the ears. It is of course understood that I do not mean that the eye itself perceives light or color, but I consider it is an instrument arranged and used for the reception of the waves of light, in the same manner as the ears are instruments, made and used to receive, and by their nerve connections to convey, the waves of sound to the consciousness, which is the perceiver. It is more than probable that each range of perception interblends with the one higher and the one lower also; so that there is no line at which the one ends and the other begins. The mouth of the river Amazon is of course at the coast line, but its water can be distinguished more than a hundred miles at sea, and again the tide runs up the river many miles; so in fact, although the mouth is known yet the two waters interblend, so it is with the waves of sound and the waves of light. We will however agree that the light waves begin where the sound waves end and we all say that their range is from ten thousand to fifty thousand in a second.

The first idea that I wish to call attention to is that it is probable that that there are sounds both higher and lower than the ear receives and that there are lights and colors both deeper and lighter, than the human eye can accommodate. Let us imagine that the range of the ear and that of the eye are exchanged, then the waves of light would fall on the ear and produce heretofore unheard sounds, and the waves of sound would fall upon the eye with a range of heretofore unseen tints. Let us now imagine, that the ranges of the eye and ear entirely interblend what would be the resultant condition? Where we had formerly heard a sound only, we would also perceive an appropriate color accompanying it. Where we formerly saw a color we would now have also its proper sound. A beautiful landscape would not only be a harmonious blending of colors but also a harmony of sound, and would be as perfect music to the ears as the colors are pleasing to the eyes. An opera would then produce a panorama of beautiful and characteristic scenes, so that the appearance of singers or actors would be entirely unnecessary. A flower would sing to us by the

wayside, and there would actually be no difference between a musical box and a bouquet except in duration.

The next point to which I wish to direct your attention is the probability of their being somewhere in this vast universe ears that are entirely below those of humanity in range and eyes that are as limited as ours, but whose range is entirely below ours. The same is probable as to other ears and eyes being of a grade higher. In occult language these different ranges of wave reception, are called planes.

It is probable that all of our senses are limited in their range. It is also likely that one supplement the other, that is to say, that the total range of all of our sensations, is divided up between the five senses in a due proportion.

The life of one plane would have a range of five senses, and let us agree that the five senses belonging to the human plane are but five degrees in the circle of sensation. Every circle is divided into three hundred and sixty degrees, and as I wish to show that the human is about half way around this circle we will also agree to calling this range of the human senses from the 180th to the 185th. Now it is clear that we can perceive nothing outside of our own range. The densest solid and the brightest light that were less than 180 or more than 185 degrees—would be as naught to us. We could neither see, hear, smell, taste nor feel them. We could be in them or they in us without our knowledge. What is darkness on one plane is light on another.

It is probable that our earth, nay even our very houses, are inhabited by races that know no more of us than we do of them. They work during our night and we sleep during their day.

There is another probability that I wish to present for your consideration which is that in the wide universe there are enough sensitive creatures in existence to complete the full circle of being, and as there are probably creatures who have less degrees than man has, so also it is probable that there are others who have more; let us say that five is the average, then as many times as five will go into three hundred and sixty, just so many will be the possible planes of creations that can interblend with each other, without the slightest knowledge or interference between them, and what is that number? *Seventy-two, the Elders of Israel.*

ROSY CROSS.

JUDGMENTS WITHOUT MONEY.

As the world is now constituted it seems as if the power of money so overshadowed all other powers that every judgment is affected by it. I do not mean to say that there are no unbiased decisions, but speaking generally its influence is felt everywhere. Money has become the great magic of the world, and there is hardly anything proof against its power. In our country this force is measured by a scale of which the name of one degree is called a dollar. Low, and relatively weak forces are measured by foot pounds, they are truly at the foot of the class.

If a dollar has no effect on the object, try ten, then a hundred, then a thousand, ah it moves now, suppose we turn on ten thousand degrees, the opposition melt like snow before an equal number of degrees of heat. If we wished to move a world, a million would

start it, and ten million would make a new map of Europe. What would a billion do? It would be easier to name a few things that appear to us impossible of accomplishment by it, but then we are not, nor can be, certain that the appearance is not deceptive.

What can it buy, honor, virtue, patriotism, kingdoms, armies, palaces, power, dignity, and fame. What can it not buy, the reality, that is, true love, absolute justice, and perfect peace. But even these, are skillfully counterfeited, and are sold for a price.

There is a special meeting of the Elders in the church to-night let us listen, we will sit quietly and make the connection with the church phonograph, be still and we will hear what is said.

"Brethren we are here to-night to consider the state of this church and to look over the field of our labor, I wish to call your attention to the most important subject first, I refer to the finances. You know brethren that we cannot fight the devil and all his works without the sinews of war, and again I have a personal interest in this matter; my salary has not been fully paid. The laborer is worthy of his hire. I believe that we have a fine field for the Lord's work before us here, but it must be cultivated. I wish to remain with you but if something is not done quickly I shall be forced to consider the proposition I have lately received from the neighboring town of Opposition. You know my brethren that there has been considerable talk in the town on the subject of temperance but I have not touched on the question as yet, for I wished to consult the best interests of the church. You know that under the circumstances, we must handle the subject with prayerful consideration. The question of warning our young men about the use of tobacco and of reading such books as Robert Elsmere and John Ward, Preacher, have puzzled me greatly, for Deacon Jones sells both, and I would not wish to destroy the harmony of the chosen few. There are other points that we can take up later. If we bear too heavily on the sin of dancing will not Hon. George Bunker and his three daughters leave the fold? You see brethren that sorrows surround us on every side, and troubles encompass us round about. At this moment the phonograph ceased to work and we are not able to record the decision of the Elders but we feel sure that the money was not left out in making up their judgment.

Let us see what is going on in the Council chamber now—Central connect 7245 with 4572 ding, ding, now listen. Yes, Mr. President, we must decide this question to-night. As yet the churches have not taken hold of it but it will not be long, for even as I now speak there is a meeting in progress over in the Sunday school room where the initiate will be taken to arouse public opinion. I have, as your requested investigated this question, and as I am ready to report, I hope that my worthy colleagues will be equally ready to take the necessary action.

First on the subject of jurisdiction the Attorney-General fully agrees with my views, I can obtain his written opinion for \$300, but I hesitated to go to that expense in the present condition of the treasury. But gentlemen, I will undertake to obtain this opinion if you deem it necessary, though you know that the other party have no money to fight us with. The most important question is revenue, this government cannot be run on wind any longer, we must raise money in some way. I have carefully considered the question of issuing more bonds, but the Hon.

George Bunker informs me that he would not place them at more than 60 and would want ten per cent. commission on all sales as usual, so that seems to me the last resort. I am sure that the whisky men will not kick on a reasonable license and the question seems to me to be narrowed down as to whether we should charge a license or whether we should have free liquor and make our money out of fines for drunkenness and disorderly conduct. I move, Mr. President, we now go into executive session and that the reporters and visitors be excluded. Do not forget to shut off the phonograph. Ding, the current is broken.

There has come to my knowledge the following facts: In a certain state, a negro was sent to the penitentiary for the crime of stealing a pig valued at about two dollars for a term of five years, and in the same state at about the same time an official was sent to the same penitentiary for the crime of stealing about two hundred thousand dollars for a term of two and a half years. Was the magic of money present when the judgment was made up?

FARRINGTON.

A QUESTION OF POLARITY.

If as it is stated, the soul is connected to the physical body at three points, viz., at the top of the head, at or near the heart, and at the organs of generation, then what lesson can we draw from these facts?

Three points of contact, is only another example of the law of polarity, that is everything that exists has a positive a negative pole and also a point equidistant from each pole, a point of equilibrium, a point possessing the nature of both and still different from either, the point of rest of the two contending forces. Can we apply these propositions to the question of the proper force to be used in man's development?

Does it not teach? Is it not plain, that a development through the head, the mind, the intellect, or through the exercise or the restraint of the procreating power would result in an extreme development in one direction only?

So we can conclude that not through the intellectual nature alone, nor through the animal nature alone, can true and lasting progress be made, but through the heart, the power of love, the union of the two extremes is our salvation and elevation effected.

VICTOR HUGO'S PROPHECY.

Some of the Last Burning words of Victor Hugo—What He Prophesied of the Twentieth Century.

"For four hundred years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity which constitutes an apostolate, and opens up a prophetic vista into the future. In the twentieth, war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For

all, there will be but one country—that country the whole earth; for all, there will be but one hope—that hope the whole heaven."

"All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit!"—*The International.*

We are informed that Madame H. P. Blavatsky's portraits with autograph are now ready. Price \$1.50; printed \$2.00. The proceeds to be given to the Theosophical Publication Society. Address, Lucifer office, 7 Duke street, Adelphi, London W. C., England, or Countess Wachtmeister, 17 Lansdowne Road, Holland Park, London, W. England. We understand that the Madame's health is very poor. The opportunity of obtaining the portrait and autograph of this noted woman is now offered. The admirers of the author of "Isis Unveiled" and "The Secret Doctrine," etc., etc., have now the chance of viewing her features and of seeing her signature.

EXTRACT FROM LETTERS.

DEAR SISTER:

I am in correspondence with the incorporator of a Foundling Hospital. According to the tenor of the information given shall be determined whether we will have to go or not. I feel a strong call from somewhere. Some poor soul or souls crying in our wilderness and it seems 'tis now. As much as we dislike journeying we shall go if it be God's best to sever the cords of bondage and set a victim free.

Could we not, in this Brotherhood of ours, have co-operation in this matter of adoption of children? Among our members could we not find at least a hundred who would see the beauty of so doing? There are some ladies, too, who are single, preferring to remain so, who yet love the little ones. Why should they not care to take to their bosom a poor, dear child, and save it from falling into bad hands? They would, I know, were they only encouraged. But this thing of speaking for other people is difficult. We have already taken two, are preparing for a third, and while life lasts expect to shield and shelter the weak fondling and foundling, to do what we may while yet here in the imperfect state. But what do you think about interesting co-workers in this? You see, there are homes, hospitals and asylums, but there is an army of able folk who could unburden these noble institutions and perform the secondary part of taking the hot-house plants and setting them out in climes and stations leading to a future maintenance, a national usefulness, saving them from receding courses from relapsing into weedy entanglement. This subject is one of magnitude, and scarce beneath the dignity of any man or woman.

Could we not, then, get up a treasury, a fund for this one purpose; not to enrich anybody, not to offer a reward for that which has no affiliation with coin, but to provide a little outfit for every sparrow saved from falling? There are some among us whose circumstances might not justify the adoption of a babe, who yet are able (if only willing) to contribute the material pavement upon which the poorer ones can advance. We are none of us so bare but that we can do a share in this project to help redeem the race; it would not need to be simply money in all cases; when fully started contributions of clothing, bedding, little cots or cribs, food, etc., might be collected and sent out as a start with

each waif, including a suitable little purse. Though in this matter we must lay no seeds of temptation in the way, but the whole soul object must be kept in view, viz.—saving the innocent, helpless children of all castes, who have been sorrowfully parted with, or ruthlessly cast aside to perish,—and hold them in the hands of mercy till their indwelling goodness gains supremacy with increase of years and aggregates to bless the earth.

Yours in Peace,

A. M.

We gladly submit the above letter from one of our brothers to our Brotherhood and friends, and shall be thankful for all suggestions concerning the best methods of doing the work mentioned. We believe that great good would result in a systematic and cooperative endeavor. Those that have their hands and hearts full of their present work are not expected to help except with kind wishes and good advice derived from their practical experience. The cause of the little homeless sufferers should be dear to the hearts of all lovers of humanity.

Christian Science. Ida A. Nichols, editor.—A magazine devoted to the principles and practice of Mental Healing and Christian Science expositions of Sacred Scriptures. The best writers on metaphysics are contributors. The only magazine containing International Bible Lessons. Mrs. Emma (Curtis) Hopkins, President of the C. S. Theological Seminary, Chicago, writes for *Christian Science*. \$1.00 per year. Send for sample copy, free. Address Christian Science Publishing Co.

Home Instructions in Mental Healing.—You can learn at home the use of that wonderful science by which mind subdues matter (so called) and establishes its mastery for beneficent and noble purposes.

I have prepared a course of manuscript lessons on this most vital and soul-enlarging science, so clear, so comprehensive, so logical, and above all so PRAC-TICAL, that any one of average ability can understand it, and learn to heal himself and others by it.

This science has come as the salvation of the race and nothing less; to neglect to study it is to consent to live in the negative pole of life and be buffeted by those things we call "fate" and "circumstance" and domineered over by poverty, disease, and death. To study the science thoroughly is to obtain the mastery over all these conditions at once and forever. For let the (would-be) rulers of public thought scoff as they please, here at last is the great saving truth toward which all prophecy has turned even from the race's earliest record; here is our salvation—not only from the wrath that is to come, but from that which now is.

Here at last is the truth of all truths come to challenge the widest investigation. No man or woman can afford to ignore it. There are many teachers, and good ones, too; but if you cannot go to the towns where they reside you can take lessons at home. My course of instructions has been prepared with great care; I could furnish hundreds of testimonials in favor of its efficiency if I wished to do so.

For circulars and terms, address
HELEN WILMANS, 535 Garfield Ave., Chicago.

FAITH AND WORKS.

J. C. BECKWELL.

No answer comes to those that pray,
And idly stand—
And wait for stones to roll away,
At God's command.

He will not break the binding cords,
Upon us laid—
If we depend on pleading words,
And do not aid.

When hands are idle, words are vain,
To move the stone—
An Aiding Angel would disdain
To work alone.

But he who prayeth, and is strong,
In faith and deed—
And toileth earnestly, ere long
He will succeed.